



BHAGAVAD GITA

CHAPTER 13

KSETRAKSETRAJNA VIBHAGA YOGA

(Field and its Knower)

35 Verses

Chapter 13 - Verse 1

अर्जुन उवाच ।
प्रकृतिं पुरुषं चैव
क्षेत्रं क्षेत्रज्ञमेव च ।
एतद्वेदितुमिच्छामि
ज्ञानं ज्ञेयं च केशव ॥ १३-१ ॥

arjuna uvāca |
prakṛtiṁ puruṣaṁ caiva
kṣetraṁ kṣetrajñameva ca |
etad vēditum icchāmi
jñānaṁ jñeyaṁ ca keśava || 13.1 ||

Arjuna said : Prakirti (Matter) and Purusa (Spirit), also the ksetra (The field) and Ksetrajna (The Knower of the field), knowledge and that which ought to be known-these, I wish to learn, O Kesava. [Chapter 13 - Verse 1]

Chapter 13 - Verse 2

श्रीभगवानुवाच ।
इदं शरीरं कौन्तेय
क्षेत्रमित्यभिधीयते ।
एतद्यो वेत्ति तं प्राहुः
क्षेत्रज्ञ इति तद्विदः ॥ १३-२ ॥

śrībhagavān uvāca
idaṁ śarīraṁ kauntēya
kṣētramityabhidhīyatē |
ētadyō vētti taṁ prāhuḥ
kṣētrajña iti tadvidaḥ || 13.2 ||

The Blessed lord said : This body, O Kaunteya, is called Ksetra (The field) and he who knows it is called Ksetrajna (The knowledge of the field) by those who know them (Ksetra and Ksetrajna), i.e., by the sages. [Chapter 13 - Verse 2]

Chapter 13 - Verse 3

क्षेत्रज्ञं चापि मां विद्धि
सर्वक्षेत्रेषु भारत ।
क्षेत्रक्षेत्रज्ञयोर्ज्ञानं
यत्तज्ज्ञानं मतं मम ॥ १३-३ ॥

kṣētrajñam cāpi mām viddhi
sarvakṣētrēṣu bhārata |
kṣētrakṣētrajñayōrjñānam
yat tajjñānam mataṁ mama || 13.3 ||

Know me as the knower of the field in all fields, O Bharata. Knowledge of the field as also of the Knower of the field is considered by Me to be My knowledge. [Chapter 13 - Verse 3]

Chapter 13 - Verse 4

तत्क्षेत्रं यच्च यादृक्
यद्विकारि यतश्च यत् ।
स च यो यत्प्रभावश्च
तत्समासेन मे शृणु ॥ १३-४ ॥

tat kṣētram yacca yādr̥k ca
yadvikāri yataśca yat |
sa ca yō yatprabhāvaśca
tat samāsēna mē śṛṇu || 13.4 ||

What that field is; of what nature it is; what are its modifications; whence it is; and also who He is; and what His powers are-these hear from Me, in brief. [Chapter 13 - Verse 4]

Chapter 13 - Verse 5

ऋषिभिर्बहुधा गीतं
छन्दोभिर्विविधैः पृथक् ।
ब्रह्मसूत्रपदैश्चैव
हेतुमद्भिर्विनिश्चितैः ॥ १३-५ ॥

ṛṣibhīrbahudhā gītāṃ
chandōbhirvividhaiḥ pṛthak
brahmasūtrapadaīścaiva
hētumadbhirviniścitaiḥ || 13.5 ||

Rsis have sung (About the field and the knower of the field) in many ways, in various distinctive chants and also in the suggestive words indicative of Brahman, full of reason and decision. [Chapter 13 - Verse 5]

Chapter 13 - Verse 6

महाभूतान्यहङ्कारः
बुद्धिरव्यक्तमेव च ।
इन्द्रियाणि दशैकं च
पञ्च चेन्द्रियगोचराः ॥ १३-६ ॥

mahābhūtānyahaṅkārah
buddhiravyaktamēva ca |
indriyāṇi daśaikaṃ ca
pañca cēndriyagōcarāḥ || 13.6 ||

The great elements, egoism, intellect and also the unmanifested (Mula Prakirti), the ten senses and the one (The mind) and the five objects of the Senses... [Chapter 13 - Verse 6]

Chapter 13 - Verse 7

इच्छा द्वेषः सुखं दुःखं
सङ्घातश्चेतना धृतिः ।
एतत्क्षेत्रं समासेन
सविकारमुदाहृतम् ॥ १३-७ ॥

icchā dvēṣaḥ sukhaṁ duḥkhaṁ
saṅghātaścētanā dhṛtiḥ |
ētat kṣētraṁ samāsēna
savikāram udāhṛtam || 13.7 ||

Desire, hatred, pleasure, pain, aggregate (Body), intelligence, fortitude - This Ksetra has been thus, briefly described with its modifications. [Chapter 13 - Verse 7]

Chapter 13 - Verse 8

अमानित्वमदम्भित्वम्
अहिंसा क्षान्तिरार्जवम् ।
आचार्योपासनं शौचं
स्थैर्यमात्मविनिग्रहः ॥ १३-८ ॥

amānitvam adambhitvam
ahiṃsā kṣāntirārjavam |
ācāryōpāsanaṁ śaucaṁ
sthairyam ātmavinigrahaḥ || 13.8 ||

Humility, unpretentiousness, Non-injury, forgiveness, uprightness, service to the teacher, purity, steadfastness self-control...[Chapter 13 - Verse 8]

Chapter 13 - Verse 9

इन्द्रियार्थेषु वैराग्यम्
अनहङ्कार एव च ।
जन्ममृत्युजराव्याधि
दुःखदोषानुदर्शनम् ॥ १३-९ ॥

indriyārthēṣu vairāgyam
anahaṅkāra ēva ca ।
janmamṛtyujarāvyādhī
duḥkhadōṣānudarśanam || 13.9 ||

Indifference to the objects of the senses and also, absence of egoism, perception of (Or reflection Upon) evils in birth, death, old age, sickness and pain... [Chapter 13 - Verse 9]

Chapter 13 - Verse 10

असक्तिरनभिष्वङ्गः
पुत्रदारगृहादिषु ।
नित्यं च समचित्तत्वम्
इष्टानिष्टोपपत्तिषु ॥ १३-१० ॥

asaktiranabhiṣvaṅgaḥ
putradāragṛhādiṣu ।
nityaṃ ca samacittatvam
iṣṭāniṣṭōpapattiṣu || 13.10 ||

Non-attachment; Non-identification of self with son, wife, home and the rest; and constant even-mindedness on the attainment of the desirable and the undesirable... [Chapter 13 - Verse 10]

Chapter 13 - Verse 11

मयि चानन्ययोगेन
भक्तिरव्यभिचारिणी ।
विविक्तदेशसेवित्वम
अरतिर्जनसंसदि ॥ १३-११ ॥

mayi cānanyayōgēna
bhaktiravyabhicāriṇī |
viviktadēśasēvitvam
aratirjanasaṃsadi || 13.11 ||

Unswerving devotion unto me, by the Yoga of non-separation, resorting to solitary places, distaste for the society of men.. [Chapter 13 - Verse 11]

Chapter 13 - Verse 12

अध्यात्मज्ञाननित्यत्वं
तत्त्वज्ञानार्थदर्शनम् ।
एतज्ज्ञानमिति प्रोक्तम्
अज्ञानं यदतोऽन्यथा ॥ १३-१२ ॥

adhyātmajñānanityatvaṃ
tattvajñānārthadarśanam |
ētajjñānam iti prōktam
ajñānaṃ yadatō'nyathā || 13. 12 ||

Constancy in Self-knowledge, perception of the end of true knowledge-this is declared to be knowledge and what is opposed to it is ignorance. [Chapter 13 - Verse 12]

Chapter 13 - Verse 13

ज्ञेयं यत्तत्प्रवक्ष्यामि
यज्ज्ञात्वामृतमश्नुते ।
अनादिमत्परं ब्रह्म
न सत्तन्नासदुच्यते ॥ १३-१३ ॥

jñēyaṃ yat tat pravakṣyāmi
yajjñātvāmṛtam aśnutē |
anādimat paraṃ brahma
na sat tannāsad ucyatē || 13.13 ||

I will declare that, which has to be known, Knowing which one attains to immortality - The Beginningless supreme Brahman, called neither being nor non-being. [Chapter 13 - Verse 13]

Chapter 13 - Verse 14

सर्वतः पाणिपादं तत्
सर्वतोऽक्षिशिरोमुखम् ।
सर्वतः श्रुतिमल्लोके
सर्वमावृत्य तिष्ठति ॥ १३-१४ ॥

sarvataḥ pāṇipādaṃ tat
sarvatō'kṣiśirōmukham |
sarvataḥ śrutimallōkē
sarvam āvṛtya tiṣṭhati || 13.14 ||

With hands and feet everywhere, with eyes, heads and mouths everywhere, with ears everywhere, He exists in the world, enveloping all. [Chapter 13 - Verse 14]

Chapter 13 - Verse 15

सर्वेन्द्रियगुणाभासं
सर्वेन्द्रियविवर्जितम् ।
असक्तं सर्वभृच्चैव
निर्गुणं गुणभोक्तृ च ॥ १३-१५ ॥

sarvēndriyaguṇābhāsaṃ
sarvēndriyavivarjitam |
asaktaṃ sarvabhṛccaiva
nirguṇaṃ guṇabhōktr ca || 13.15 ||

Shining by the functions of all the senses, yet without the senses; unattached, yet supporting all; devoid of qualities, yet their experiencer... [Chapter 13 - Verse 15]

Chapter 13 - Verse 16

बहिरन्तश्च भूतानाम्
अचरं चरमेव च ।
सूक्ष्मत्वात्तदविज्ञेयं
दूरस्थं चान्तिके च तत् ॥ १३-१६ ॥

bahirantaśca bhūtānām
acaraṃ caram eva ca |
sūkṣmatvāt tad avijñēyaṃ
dūrasthaṃ cāntikē ca tat || 13.16 ||

Without and within (All) beings, the unmoving and also the moving; because of its subtlety unknowable; and near and far away is That. [Chapter 13 - Verse 16]

Chapter 13 - Verse 17

अविभक्तं च भूतेषु
विभक्तमिव च स्थितम् ।
भूतभर्तृ च तज्ज्ञेयं
ग्रसिष्णु प्रभविष्णु च ॥ १३-१७ ॥

avibhaktaṃ ca bhūtēṣu
vibhaktaṃ iva ca sthitam |
bhūtabhartṛ ca tajjñēyaṃ
grasiṣṇu prabhaviṣṇu ca || 13.17 ||

And undivided, Yet He exists as if divided in beings; That is to be known as the supporter of beings; He devours and He generates. [Chapter 13 - Verse 17]

Chapter 13 - Verse 18

ज्योतिषामपि तज्ज्योतिः
तमसः परमुच्यते ।
ज्ञानं ज्ञेयं ज्ञानगम्यं
हृदि सर्वस्य विष्ठितम् ॥ १३-१८ ॥

jyōtiṣām api tajjyōtiḥ
tamasah param ucyatē |
jñānaṃ jñēyaṃ jñānagamyam
hṛdi sarvasya viṣṭhitam || 13.18 ||

That (Brahman), the 'light of all lights', is said to be beyond darkness; (it is) Knowledge, the object of Knowledge, seated in the hearts of all, to be reached by Knowledge. [Chapter 13 - Verse 18]

Chapter 13 - Verse 19

इति क्षेत्रं तथा ज्ञानं
ज्ञेयं चोक्तं समासतः ।
मद्भक्त एतद्विज्ञाय
मद्भावायोपपद्यते ॥ १३-१९ ॥

iti kṣētram tathā jñānam
jñēyam cōktaṁ samāsatah |
madbhakta ētad vijñāya
madbhāvāyōpapadyatē || 13.19 ||

Thus the field, as well as the knowledge and the knowable have been briefly stated. Knowing this, My devotee enters into My Being. [Chapter 13 - Verse 19]

Chapter 13 - Verse 20

प्रकृतिं पुरुषं चैव
विद्ध्यनादी उभावपि ।
विकारांश्च गुणांश्चैव
विद्धि प्रकृतिसम्भवान् ॥ १३-२० ॥

prakṛtiṁ puruṣaṁ caiva
viddhyanādi ubhāvapi |
vikārāṁśca guṇāṁścaiva
viddhi prakṛtisambhavān || 13.20 ||

Know you, that matter (Prakirti) and spirit (Purusa) are both Beginningless; and know you also that all modifications and qualities are born of Prakirti. [Chapter 13 - Verse 20]

Chapter 13 - Verse 21

कार्यकारणकर्तृत्वे
हेतुः प्रकृतिरुच्यते ।
पुरुषः सुखदुःखानां
भोक्तृत्वे हेतुरुच्यते ॥ १३-२१ ॥

kāryakāraṇakartṛtvē
hētuḥ prakṛtirucyatē |
puruṣaḥ sukhaduḥkhānām
bhōkṛtvē hēturucyatē || 13.21 ||

In the Production of effect (Karya) and cause (Karana) Prakirti is said to be the cause; and in the experience of pleasure (Sukha) and Pain (duhkha) Purusa is said to be the cause. [Chapter 13 - Verse 21]

Chapter 13 - Verse 22

पुरुषः प्रकृतिस्थो हि
भुङ्क्ते प्रकृतिजान्गुणान् ।
कारणं गुणसङ्गोऽस्य
सदसद्योनिजन्मसु ॥ १३-२२ ॥

puruṣaḥ prakṛtisthō hi
bhuṅktē prakṛtijān guṇān |
kāraṇaṃ guṇasaṅgō'sya
sadasadyōnijanmasu || 13.22 ||

The Purusa, seated in Prakirti, experiences the qualities born of Prakirti; attachment to the qualities is the cause of his birth in good and evil wombs. [Chapter 13 - Verse 22]

Chapter 13 - Verse 23

उपद्रष्टानुमन्ता च
भर्ता भोक्ता महेश्वरः ।
परमात्मेति चाप्युक्तः
देहेऽस्मिन्पुरुषः परः ॥ १३-२३ ॥

upadraṣṭānumantā ca
bhartā bhōktā mahēśvaraḥ |
paramātmēti cāpyuktah
dēhē'smin puruṣaḥ paraḥ || 13.23 ||

The supreme Purusa in this body is also called the spectator, the Permitter, the supporter, the enjoyer, the great Lord and the supreme Self. [Chapter 13 - Verse 23]

Chapter 13 - Verse 24

य एवं वेत्ति पुरुषं
प्रकृतिं च गुणैः सह ।
सर्वथा वर्तमानोऽपि
न स भूयोऽभिजायते ॥ १३-२४ ॥

ya ēvaṃ vētti puruṣaṃ
prakṛtiṃ ca guṇaiḥ saha |
sarvathā vartamānō'pi
na sa bhūyō'bhijāyatē || 13.24 ||

He who thus knows the Purusa and Prakirti together with the qualities, in whatsoever condition he may be, he is not born again. [Chapter 13 - Verse 24]

Chapter 13 - Verse 25

ध्यानेनात्मनि पश्यन्ति
केचिदात्मानमात्मना ।
अन्ये साङ्ख्येन योगेन
कर्मयोगेन चापरे ॥ १३-२५ ॥

dhyānēnatmani paśyanti
kēcid ātmānam ātmanā |
anyē sāṅkhyēna yōgēna
karmayōgēna cāparē || 13.25 ||

Some, by meditation, behold the Self in the self by the self; others by the Yoga of knowledge (By Sankhy Yoga); and others by Karma-yoga. [Chapter 13 - Verse 25]

Chapter 13 - Verse 26

अन्ये त्वेवमजानन्तः
श्रुत्वान्येभ्य उपासते ।
तेऽपि चातितरन्त्येव
मृत्युं श्रुतिपरायणाः ॥ १३-२६ ॥

anyē tvēvam ajānantaḥ
śrutvānyēbhya upāsatē |
tē'pi cātitarantyeva
mr̥tyuṃ śrutiparāyaṇāḥ || 13.26 ||

Others also, not knowledge this, Worship, having heard of it from others; they too, cross beyond death, if they would regard what they have heard as their supreme refuge. [Chapter 13 - Verse 26]

Chapter 13 - Verse 27

यावत्सञ्जायते किञ्चित्
सत्त्वं स्थावरजङ्गमम् ।
क्षेत्रक्षेत्रज्ञसंयोगात्
तद्विद्धि भरतर्षभ ॥ १३-२७ ॥

yāvat sañjāyatē kiñcit
sattvaṃ sthāvarajaṅgamam |
kṣētrakṣētrajñasaṃyōgāt
tad viddhi bharatarṣabha || 13.27 ||

Whenever any being is born, the unmoving or the moving, know you, O best of the Bharatas, that it is from the union between the field and the Knower of the field. [Chapter 13 - Verse 27]

Chapter 13 - Verse 28

समं सर्वेषु भूतेषु
तिष्ठन्तं परमेश्वरम् ।
विनश्यत्स्वविनश्यन्तं
यः पश्यति स पश्यति ॥ १३-२८ ॥

samaṃ sarvēṣu bhūtēṣu
tiṣṭhantaṃ paramēśvaram |
vinaśyatsvavinaśyantaṃ
yaḥ paśyati sa paśyati || 13.28 ||

He sees, who sees the supreme lord existing equally in all beings, the unperishing within the perishing. [Chapter 13 - Verse 28]

Chapter 13 - Verse 29

समं पश्यन्हि सर्वत्र
समवस्थितमीश्वरम् ।
न हिनस्त्यात्मनात्मानं
ततो याति परां गतिम् ॥ १३-२९ ॥

samaṃ paśyan hi sarvatra
samavasthitam īśvaram |
na hinastyātmanātmānaṃ
tatō yāti parāṃ gatiṃ || 13.29 ||

Indeed, he who sees the same lord everywhere equally dwelling, destroys not the self by the Self; therefore, he goes to the highest goal. [Chapter 13 - Verse 29]

Chapter 13 - Verse 30

प्रकृत्यैव च कर्माणि
क्रियमाणानि सर्वशः ।
यः पश्यति तथात्मानम
अकर्तारं स पश्यति ॥ १३-३० ॥

prakṛtyaiva ca karmāṇi
kriyamāṇāni sarvaśaḥ |
yaḥ paśyati tathātmānam
akartāraṃ sa paśyati || 13.30 ||

He sees, who sees that all actions are performed by Prakirti alone, and that the self is actionless. [Chapter 13 - Verse 30]

Chapter 13 - Verse 31

यदा भूतपृथग्भावम्
एकस्थमनुपश्यति ।
तत एव च विस्तारं
ब्रह्म सम्पद्यते तदा ॥ १३-३१ ॥

yadā bhūtapṛthagbhāvam
ēkastham anupaśyati |
tata ēva ca vistāraṃ
brahma sampadyatē tadā || 13.31 ||

When he (Man) sees the whole variety of beings, as resting in the 'One', and spreading forth from That (One) alone, he then, becomes Brahman. [Chapter 13 - Verse 31]

Chapter 13 - Verse 32

अनादित्वान्निर्गुणत्वात्
परमात्मायमव्ययः ।
शरीरस्थोऽपि कौन्तेय
न करोति न लिप्यते ॥ १३-३२ ॥

anāditvānnirguṇatvāt
paramātmāyam avyayaḥ |
śarīrasthō'pi kauntēya
na karōti na lipyatē || 13.32 |

Being without beginning, and being devoid of qualities, the supreme Self, the imperishable though dwelling in the body, O Kaunteya, neither acts, nor is tainted. [Chapter 13 - Verse 32] 274

Chapter 13 - Verse 33

यथा सर्वगतं सौक्ष्म्याद्
आकाशं नोपलिप्यते ।
सर्वत्रावस्थितो देहे
तथात्मा नोपलिप्यते ॥ १३-३३ ॥

yathā sarvagataṁ saukṣmyād
ākāśaṁ nōpalipyatē |
sarvatrāvasthitō dēhē
tathātmā nōpalipyatē || 13.33 ||

As the all-pervading ether is not tainted, because of its subtlety, so too the Self, seated everywhere in the body, is not tainted. [Chapter 13 - Verse 33]

Chapter 13 - Verse 34

यथा प्रकाशयत्येकः
कृत्स्नं लोकमिमं रविः ।
क्षेत्रं क्षेत्री तथा कृत्स्नं
प्रकाशयति भारत ॥ १३-३४ ॥

yathā prakāśayatyēkaḥ
kṛtsnaṁ lōkam imaṁ raviḥ |
kṣētraṁ kṣētrī tathā kṛtsnaṁ
prakāśayati bhārata || 13.34 ||

Just as the one sun illumines the whole world, so also the Lord of the Field (Paramatman) illumines the whole field, O Bharata. [Chapter 13 - Verse 34]

Chapter 13 - Verse 35

क्षेत्रक्षेत्रज्ञयोरेवम्
अन्तरं ज्ञानचक्षुषा ।
भूतप्रकृतिमोक्षं च
ये विदुर्यान्ति ते परम् ॥ १३-३५ ॥

kṣētrakṣētrajñayōrēvam
antaram jñānacakṣuṣā |
bhūtaprakṛtimōkṣam ca
yē viduryānti tē param || 13.35 ||

They who, with their eye of wisdom come to know the distinction between the field and the knower of the field, and of the liberation from the Prakirti of the being, Go to the Supreme.
[Chapter 13 - Verse 35]